

# THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

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## The Christian Ambassador.

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### STRICTURES

ON THE SERMON OF J. H. MARTIN,

CONCERNING FUTURE PUNISHMENT, AND ON AN ARTICLE  
IN THE NEW-ORLEANS DELTA, OF APRIL NINTH, TOUCH-  
ING THE SAME SUBJECT,

BY THEODORE CLAPP.

Mr. Martin quotes Matthew 25—48, "And these shall go away into everlasting punishment, but the righteous into life eternal," in proof of the doctrine of endless misery. Unhappily, he takes for granted, the very thing in debate, that the words relate to a general day of judgment in another world, when all men are to be assembled at the bar of God, and judged for the deeds done in the present life. But to me it seems certain that the judgment spoken of in the parable of the sheep and the goats, is a prediction of the overthrow of the Jewish nation, and the end of the Jewish age or economy, that took place in the very generation in which our Savior lived. The reasons which have led me to entertain this view of the subject, are the following:

1st. The testimony of the evangelist Matthew. To appreciate this, we must observe that the 24th and 25th chapters, in the original, form one continued, unbroken, and uninterrupted discourse, delivered to an audience in answer to a particular question, specified by the sacred historian himself. The division of the New Testament into chapters and verses, as all critics know, is a contrivance of modern times. We must also observe, that the term world, for the end of which the disciples inquired in the third verse of the 24th chapter, is not in the original "*kosmos*," which means the material world, but "*aion*," that signifies age or dispensation. Now, Matthew tells us in the beginning of the 24th chapter, that Jesus had been shown the temple, and had said that the day was coming when it should be thrown down, so that there should not be left one stone upon another. The disciples, curious to know when this wonderful event would happen, came to him privately, as he sat on the Mount of Olives, and said unto him: "Tell us when these things be, and what shall be the sign of thy coming, and of the end of the age." Jesus replied to this question, by uttering, without any pause, the entire discourse reaching from the 4th verse of the 24th to the last verse of the 25th chapter. Of course, if Matthew has not deceived us, the parable of the sheep and goats refers, it seems to me, to the destruction of the Jewish nation and the Mosaic economy. Matthew does not intimate that any other subject was treated of in the entire discourse.

2d. Jesus uses the explicit language in the sermon, containing the parable in question: "Verily, I say unto you, this generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away, (24th chapter, 34th, 35th verses.) In the portion of scripture immediately preceding these verses, the Savior says; that in "those days shall the sun be darkened, and the moon, and the stars shall fall from heaven, and all the tribes of the earth

shall mourn, and see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of the trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Then he adds, "This generation shall not pass, till the things which I now utter be fulfilled." Can any one pretend that the judgment here spoken of relates to a general day of trial for the whole human race, in the eternal world. Here we have the word of Christ himself, that his coming to judge, reward and punish, as described in the discourse before us, took place during the life-time of some who heard him; and he who says it is yet in future, must settle the controversy with Christ, and not with me. If men will not believe Christ himself, of what avail will be the power of demonstration the voice of history, or the occurrence of a thousand probable circumstances?

3d. Now be pleased to observe the answer which the believers in endless misery make to the argument which I have just mentioned. They admit that Jesus may be understood as speaking of temporal judgment only, in the discourse before us, from the beginning to the thirty-first verse of the twenty-fifth chapter. But there, it is asserted, he introduces a new topic—the general judgment of the human race, beyond the ages of time in the eternal world. But what evidence is there that the Son of God, without the slightest intimation, here suddenly and abruptly passes from speaking of things that were to happen in his day, a consideration of occurrences which are yet future, and are to take place in some unknown evolution of a coming eternity? None has ever been adduced deserving of a serious examination. Can a transition similar to the one above supposed, be pointed out in the whole compass of the gospel? If our Savior was in the habit, without the slightest notice, of making such leaps in his discourses, what reliance can be placed upon his instructions? But independently of this, we have the strongest proof that the subject of our Savior's discourse is not changed at the commencement of the thirty-first verse. For it begins thus: "When the Son of Man shall come in his glory." This provokes the question, when was he to come? He had already told us in the 24th chapter, commencing with the 29th verse and ending with the 31st. In one case it is said, "The Son of Man shall come in his glory, and with the holy angels with him, and then shall he sit upon the throne of his glory." In the other, he says, "Then shall they see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels," &c. That reference is had to one and the same time here, cannot be doubted for a moment. But that time is fixed by Christ himself. "Verily, I say unto you, this generation shall not pass away till all these things be fulfilled."

4th. The view of this subject, which it is the object of these remarks to maintain, is strongly corroborated by what is called passages. Take for example the twenty-seventh verse in the sixteenth chapter of Matthew; "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." There can be no doubt that this coming of Christ, with his angels, to reward every man according to his works, refers to a temporal judgment only, like the parable of the sheep and the goats. For in the twenty-eighth verse of this same chapter, Jesus says, "Verily I say unto you, there be some standing



here, which shall not taste of death till they see the Son of Man coming in his kingdom." Take another parallel passage, the whole of the twenty-first chapter of Luke. All admit, that in this chapter, nothing is spoken of but the overthrow of Jerusalem, of the Jewish nation and the Mosaic economy; yet the language is as bold, figurative, sublime, and as easily applicable to a general judgment beyond the scenes of earth and time, as that made use of in the parable at the close of the twenty-fifth chapter of Matthew.

5th. In the parable of the sheep and the goats, the condemned are represented as doomed to punishment for one *sin only*—the wilful rejection of the Savior. Those who receive Jesus are saved—enter into life—those who do not receive him, are condemned and punished. Of course this cannot be a general judgment, at the end of the world, when the destinies of the whole human race are to be fixed for all eternity. Because but a small part of the innumerable millions who have lived and are now living, have ever heard of Jesus Christ, or had proffered to them one of the blessings of an everlasting life, in his name. The description of sinners represented as judged in the parable before us, corresponds precisely with the well-known character of the inhabitants of Palestine in the time of Jesus. And they are the only persons alluded to in the discourse of our Lord recorded in the twenty-fourth and twenty-fifth chapters of the 1st of Matthew.

These arguments convince me that the text now under review has no relation to a general day of judgment in the other world, when a part of mankind will be admitted to immortal happiness and the remainder be doomed to endless misery.

Let the man who contends for the future application of this text take heed that he be not found joining hands with the infidel; by being unwilling to take Christ at his word, and believe that he did come, as he said he would, before that generation passed away. We affirm that he came as he said, and appeal to his word and to history for proof. And yet we are denounced, and those who falsify the words of Christ and make him a false prophet are his true disciples. To such lengths does the blind zeal of infatuated bigotry run.

We have seen that the text before us, whatever it may mean, was to have its fulfilment in the generation in which the Savior lived. We now inquire who they were that were to go away into everlasting punishment? Keeping close to the scriptures, there is not the least imaginable difficulty in finding the true answer to the question. They were the unbelieving Jews—the persecutors of our Savior—the same people over whom, but one short hour before, he had wept, saying, "Oh! Jerusalem! Jerusalem! thou that stonest the people and kill them that were sent, how oft would I have gathered you," &c.

Accordingly the event corresponded with the prediction. A few years passed away, and Jerusalem was as the Savior said it should be—encompassed with armies. There the nations were assembled; *there* and *then* the great city fell; the Jewish age or dispensation came to an end; the power of that nation was brought down to the dust, and the people were scattered and dispersed. Hitherto they had been exalted at God's right hand, but now they were sent away into a long and dreary punishment, where they and their children have been from that day to the present, eighteen hundred years.

Is it asked what is meant by that eternal life into which those who were on the right hand entered? I answer, in the language of the inspired penman: "This is *eternal life* to know thee, the only living and true God, and Jesus Christ whom thou hast sent." Life eternal is gospel life, consisting in the knowledge of God and of his Son. Into this life the Gentile nations entered, when the Jews were cast out and the messenger of the gospel turned to them to preach the words of eternal truth. In various parts of the gospel, those who believe in Jesus are represented as in the enjoyment of eternal life here,

In the text the phrase is not used to signify a state of immortal blessedness in a future world, but the happiness which a sincere believer enjoys in the present life. Neither do the words "everlasting punishment" mean everlasting suffering beyond time, but those temporal calamities to which the transgressors spoken of in the parable, have been subjected this side of the grave. I will merely add that several eminent commentators, who believe in endless misery, have given the same explanation.

Let me urge those who may read this article to examine for themselves. Fear not to investigate freely and fully. Read attentively the 24th and 25th chapters of Matthew, which you will find to be one continued discourse. It commences with an account of the signs that should precede the destruction of Jerusalem. I say read attentively, and when you come to the verse where the author leaves that subject, and begins upon a day of general judgment, mark that verse, publish it abroad, and many will thank you for the information which the world has not yet possessed.

It has been thought by some that the clause: "And before him shall be gathered all nations," demonstrates that a general judgment is described in the parable. But in the original, the phrase of "all nations" simply means all the inhabitants of Judea; as in the 30th verse of the 24th chapter the words "all the tribes of the earth or globe," singly, by universal concession, all the people of Palestine only.

It has also been said that the "fire prepared for the devil and his angels," can exist only in an eternal world. But if this be understood literally, then we must believe in a *material hell*, which all the clergy at this day, of every denomination, repudiate. The truth is, the words "the devil and his angels," mean the person's of our Savior's time, who were his enemies and persecutors. Jesus himself calls one of his own disciples a *devil* or *satan*—that is an opposer or adversary. Men and women are called devils in many parts of the New Testament. The term "fire" signifies the calamities inflicted upon these foes, at the time of the destruction of their city and temple. With these explanations, the interpretation which I have presented is harmonious and consistent. I must defer a notice of the remaining arguments of Mr. M. to another day.

We will now turn our attention to the article on future punishment, published in the Delta of last Sunday. The author of that production, with becoming modesty, announces to the public that he has refuted the main positions taken in my printed sermon on hell. By what weapons has he achieved a triumph so glorious? They are two. First, the gratuitous, unsupported *assertion* of Dr. Campbell, that Gehenna, in the New Testament, designates a place of eternal punishment for the wicked. I admit, in my discourse, that this assertion has been often made. It has been given to the world, in instances innumerable, from the days of St. Augustine to the present hour, and from the highest Doctor of Divinity, down to the humblest teacher in the Sunday School. But who needs to be told that a dray load of assertions, from whatever uninspired source they may emanate, are not sufficient to make one argument? I call for an argument; and they give me an assertion. I ask for *bread* and they give me a *stone*.

The other weapon by which I have been demolished, is an imposing sophism, in the shape of a profound exegesis on the Greek adjective "*aionios*." This is ushered in with a display of erudition quite enough to overwhelm an ordinary mind. It runs thus: "The term '*aionios*,' in the Greek scriptures, is some times applied to subjects which exist eternally—such as the Divine Being and the happiness of heaven; *therefore*, when applied to the term Gehenna, it teaches that the final state of the damned is endless misery." Admirable logic! What mind is so obtuse as not to be able to see an indubitable connexion between the premises and the conclusion?



Now, without calling to my aid words unintelligible to the mere English reader, I will present a simple statement, which every body can understand, of those facts in reference to this term which are regarded and conceded by all scholars as well settled and understood. The literal meaning of "*aionios*," is "age lasting or long enduring," and it is usually used to denote a long and indefinite period of time. That it is sometimes applied to things that were to exist but a short time, is also a fact that no well informed advocate of endless misery thinks of denying for a moment. The result is, that the word is indefinite in its signification. It may mean a few days, or years, or centuries, or cycles; and the meaning in different instances, must always be determined by the connection or the nature of the subject, or other arguments. Thus when the word is applied to mountains and hills, and to the life of man, we know it must mean a limited duration, because it is used to qualify things that are passing and perishable in their nature. But when the word is applied to God, we conclude that it means an unlimited duration, for God is immortal and unchangeable in his nature. We do not, in this instance, say that God is endless in his existence, *because* the word "*aionios*" is applied to him. But on the contrary, we say that the word everlasting here means an endless duration, because it is applied to God. The argument for the endless duration, intended in this instance, is not founded upon the mere force of the word, but upon the nature of the subject to which it is applied. God will exist forever, we believe—not because the word everlasting is applied to him, but because he is boundless in his nature. This is all I meant when I said that the simple term "*aionios*" cannot prove the absolute eternity of any thing.

So punishment may be endless; but the simple fact that the word everlasting is applied to it, does not prove it to be so. The proof of that must come from the nature of the thing itself, or from some other source. Now, I aver, that these are views of "*aionios*" which no man of tolerable attainments will risk his reputation in an attempt to deny. In fact, they are not denied. Those who defend the doctrine of endless misery, know full well, and admit freely, that this word is indefinite in its meaning, and that radically and according to the "*usus loquendi*," or usage, it does not clearly and invariably express endless duration. And yet, after they have made this admission, they will stand up in the pulpit and quote the words: "These shall go away into everlasting punishment," as clear proof of the sentiment of endless woe! The argument that *here* it must signify endless, because it has this import in the other part of the text, is a mere assumption; for immortal happiness is not expressed in the first clause at all. So Daniel, xii-2, has no reference whatever to the eternal world.

You see, then, the full character of the sophism I complain of, and which tends only to mislead and mystify those unacquainted with the dead languages. My opposer says, that Gehenna stands for a place of eternal punishment; and the only proof he gives is the fact that the indefinite term "*aionios*" is applied to it. But that word alone proves nothing; for it may signify a day, a week, a month, a year, an age, or a series of ages; and which of these meanings it bears in any text, must be determined, not by the word itself, but by other arguments—such as the nature of the subject, or some other forms of reasoning. Is orthodoxy erected on such a basis as this? Then may it aptly be compared to that edifice spoken of by our Lord, whose foundations were laid not upon a rock, but on the sand.

Now, I will repeat the main position in my sermon, in regard to Gehenna. During the life time of our Savior, the only Bible used by the Jews, in their houses and churches, was the Hebrew Old Testament, or Syriac, which is essentially the same. No part of the New Testament was written till long after the crucifixion. All agree that our Savior, in all his conversations and discourses on the subject of religion, adopted the usages of

the Old Testament writers, except in those cases where a declaration to the contrary is made, either by implication or in express terms. Now, throughout the Hebrew Scriptures, the phrase everlasting Gehenna is used as an emblem of temporal punishment merely. In the New Testament it must be understood in the same sense, unless you can produce conclusive evidence that Jesus Christ or his Apostles changed its import, and employed it to signify eternal punishment beyond the grave. No evidence is in existence that such a change was ever made.

Now allow me to ask, has the writer in the Delta offered one sentence tending to drive me from the above mentioned position? Has he come, even, within hailing distance of it? He may do it at some future time; but let me assure him, that if that time ever arrive, I shall be among the first to accord him the honors of a triumph.

The writer in the Delta thinks I am mistaken in supposing that only on two occasions did the Son of God use the phrase Gehenna, in all those discourses and communications addressed to the people at large indiscriminately. I feel quite sure that I am not in error—alluding, of course, only to those texts in which the advocates of endless misery assert that the word Gehenna is employed to designate a place of eternal punishment. But I have not space enough now for the discussion.

"Those oft are arguments which errors seem,  
Nor is it Homer nods, but we that dream."

But the point is hardly worth examining. Suppose the instances were four: the inference from this fact would be precisely the same as that which I suggested. Suppose an infallible preacher, who knew with absolute certainty that all sinners are exposed to endless woe, should labor publicly, in this city, for the space of three years and a half, and during all this time should never allude, but in four instances, to such a thing as endless misery beyond the grave—what should we think of his character? I need not answer this question. I must confess that the whole criticism, to which I am alluding, seems to be of very narrow dimensions. It reminds me of these lines of the poet:

"A perfect judge will read each work of wit  
With the same spirit that its author writ:  
Survey the whole, nor seek slight faults to find,  
Where nature moves, and rapture warms the mind."

The same person insinuates that I am also in error in regard to the statement made of the views held by the Protestant clergy on the continent of Europe, with regard to endless misery. Quite possible: but I have the very best authorities. Among them is the testimony of a Presbyterian clergyman, himself a believer in endless damnation, who spent two years at the universities of Germany. But if all the clergy in the world concurred with me in opinion, that would not prove my doctrine true.

Again, it seems to be a matter of regret to the writer in the Delta that I should commit my heretical notions to paper and have them printed. I wish that all the discourses which I have preached for the last ten years were in such a form as to be read by all the people in the United States; and when I die I would have them, if possible, engraved upon my tombstone; for if true they would do good—if untrue, they would fall harmless to the ground.

Once more, I am accused of assailing the truth. It is very easy to call those who do not see with our eyes and adopt our opinions the enemies of truth; but is it honest, just, noble, manly, or christian to do so? The vilest blackguard might call his good neighbor by opprobrious epithets. Will thou prove that he is deserving them? I am not the enemy of truth—I am of no party but of that which belongs to God, to Jesus Christ, to the Holy Spirit, to truth, to honor, and to pure, undefiled christianity.

It is a melancholy thing that a large christian city



should be thrown into consternation and amazement by the avowed belief of a very humble individual—that God is not a being of infinite wrath, who will doom millions of his own children to everlasting and remediless perdition. Is there a person in the city who can rejoice in the thought that a large portion of his fellow beings, and among them, perhaps, his own wife, children and friends, will be lost finally and forever? If there is, such a person cannot resemble God; for the Bible assures us that God has “no pleasure in the death of the wicked.” It seems to give pain to some people to hear the tenet of a final restoration adverted to. They cling to the comforting doctrine of an endless hell; and would, I suppose, if robbed of it, exclaim with Micah of old: “Ye have taken away my gods which I made, and what have I more?” How much more glorious the opposite faith, that in the mighty roll of endless ages the time is coming when the last wandering prodigal will be brought back to his Father’s house, amid the rejoicings and hallelujahs of the countless millions, who forever encircle the throne of Him that has loved them and washed them from their sins in his own blood! Thanks be unto God for his unspeakable gift!

From the Northern Literary Messenger.

### THE WANDERER.

BY MISS E. B. G.

Oh, but to look on Palestine!  
To press its hallowed sod,  
And turn these wandering feet of mine,  
Where priest and prophet trod!  
To feel its wild inspiring air  
Mine inmost soul to thrill—  
With throbbing heart to bow me there,  
Though “Judah wanders still.”

The cross and crescent in the light  
Of Judah’s sunset shine,  
And on our ruined Temple’s site  
The Turk hath built his shrine.  
And through the city’s ancient streets,  
And on the holy hill,  
The Moslem treads with careless feet.  
For “Judah wanders still.”

Where turn the Assyrian cohorts now?  
Where tread the Persian host?  
Where lifts the Mede his haughty brow?  
And what his vaunting boast?  
The captive host that owned their sway,  
And bowed beneath their will?  
Earth’s generations pass away,  
But “Judah wanders still.”

And where the mistress of the world  
Imperial, ancient Rome?  
And where the eagle that unfurled  
Its wings o’er hall and dome?  
And thou, oh classic Greece! mine eye  
Looks over dale and hill,  
To mark thy fanes in ruins lie,  
While “Judah wanders still.”

Yes, wanders forth, o’er polar snows,  
Beneath a Northern sky,  
To climes where blooms the tropic rose,  
And burning deserts lie,  
From north to south, from east to west,  
By rock and stream and rill,  
O’er earth’s green vales, o’er ocean’s breast,  
There “Judah wanders still.”

Through every land, unchanged we go,  
That every eye may trace,  
What lip and eye and brow may show,  
The lineage of our race.  
Ours is the outcast’s weary lot,  
Yet firm in heart and will,  
We turn to one beloved spot,  
Though “Judah wanders still.”

A thousand banners proudly wave  
O’er the wide earth and sea,  
But when shall “Judah’s Lion” brave  
Stand forth in heraldry?  
When Jewish eyes to thine shall turn,  
And Jewish hearts shall thrill,  
No longer in their sadness yearn  
O’er Judah wandering still.

Oh! but to see that glorious day,  
When Israel’s hosts shall e  
From climes and countries far away,  
To seek their long lost home!  
When wandering earth and ocean o’er,  
They stand on Zion’s hill,  
And nations shall proclaim no more  
That “Judah wanders still.”

Original.

### CHRISTIANITY A DOCTRINAL SPIRIT.

BY REV. HENRY BACON.

It is said “the peculiarity of Christianity consists in its spirit, not its doctrine.” But this is vague language, for how do we get at its spirit but by a knowledge of its doctrine? What, for instance, is the spirit of Christianity in reference to the worship of God? It is filial love. But how do we know this? We know it only by reading of the worship which Christ offered to God, where we see him kneeling to the Father, and where we hear him teaching his disciples how to pray and the Samaritan woman how to worship. “Worship the Father,”—“Say, our Father who art in heaven,”—these are his words, and as we hear them, do we not of necessity catch the doctrine of the Fatherhood of God, that makes a vast and grand distinction between Christian worship and every other kind of worship? And this runs through every thing, giving color to every commandment to the whole course of his Providence, the variety of his discipline, the purposes of his government, and the final result contemplated in the scheme of Redemption.

What is the Spirit of Christianity in reference to our duty towards man? It is that of brotherly love. How instantly springs up to sight the doctrine of Human Brotherhood. And so on through all the variety of the attributes to the Spirit of Christianity. But may not a man have the Doctrine, and be destitute of the Spirit of Christianity? Most certainly he may; but Christianity is one thing, and man’s use or abuse of it another. What is peculiar to him, and what is peculiar to a religion, are as different as a patient is from a system of medicine. The proper question is, Will a man be more or less likely to have the Spirit of Christ, who has the doctrine of Christianity well defined in his mind? If he is less likely to get the Spirit of Christianity by possessing the doctrines, then it is best for us to read only that portion of the New Testament which tells us of what he did as a man, and skip all that he taught; but if the reverse be true, then it is our duty to read and study and pray over the whole, that by understanding the life and the teachings of Christ, we may drink in deep draughts of the Spirit of Christianity.

It was said by one of the ancients, that trouble marched before virtue, and after vice; but pleasure followed virtue, and vice was followed by repentance.

Every burthen of suffering appears to us an oppressing and overwhelming forever, a tomb-stone hung to us, which must draw the doomed one down into the depths; but do we then forget that those weights are often only stones, such as are attached to divers that they might descend to fish up pearls, and be then again drawn up with their riches.—*Jean Paul.*



From the New York Globe.

## CAPITAL PUNISHMENT.

We publish to-day, the address of the Executive Committee of the New York State Society for the Abolition of Capital Punishment, presented by James H Titus, at their anniversary meeting on the 8th inst. The friends of this humane cause held two meetings last week, at the Minerva Hall, on which occasions the room was crowded with auditories whose appearance and character were complete refutations of the taunting imputations in which many of the advocates of the death penalty have heretofore indulged, in a manner as unbecoming as it is unwarranted. The speeches made at the meetings were conspicuously eloquent and argumentative—and set forth many interesting and encouraging statements relative to the progress and prospect of the cause.

We are glad to find that the Tribune and the Evening Post published this address in juxtaposition with the annual reports and addresses of many of the religious and charitable associations holding their anniversaries in this city last week. In so doing those prints have evinced the proper estimation of the spirit actuating the advocates of that desirable reform in our criminal jurisprudence.

The main scope of the address appears to be directed to the establishment of the claim which the society makes for a position in the estimation of the world, on a level with the other christian and charitable associations of the present day. We think its tone fully establishes that claim—and hope our readers will give the subject the consideration it deserves:

### ADDRESS

*Of the Executive Committee of "The New York State Society for the Abolition of Capital Punishment," at its Fifth Anniversary, New York, May 8, 1848.*

It is now almost two thousand years since the Savior came on the earth to fulfil his predicted mission, and left his Gospel—the divinely attested record of the will of the Father, and the everlasting promise of reward to individuals who should rule their conduct in life conformably with that revelation. Under a former revelation, many years antecedent to the advent of Christ, the result of his mission on the welfare of society was spoken of by favored prophets, in these hopeful and consoling words:—Isaiah, chapter xi.

Verse 6.—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them.

Verse 7.—And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

Verse 8.—And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

Verse 9.—They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Also, Psalm 85:

Verse 10.—Mercy and truth are met together: righteousness and peace have kissed each other.

Long and weary were the years of anticipation experienced by the faithful, before their watchful eyes were greeted by the glorious appearance of the true Messiah—and long and weary has been the experience of his followers in their expectation of those blessed results on the welfare of society foretold by the Prophets. The rich reward predicted as appertaining to individuals for faith in the Savior and obedience to his precepts has been realized by his true disciple ever since "He walked with man," but the peaceful state of society and the beneficent character of civil law spoken of by the Prophets, as yet, have had their fulfilment but to a limited and quali-

ed extent. On the contrary, much of the history of civil institutions since the promulgation of Christ's Gospel

"Bears witness, O thou wronged and merciful one! That Earth's most hateful crimes have in Thy name been done."

Yet the predictions of the Prophets still stand; and the true Christian will not cease to believe that the promises appertaining to civil institutions, in their proper time will be as fully accomplished as have been those which related to man in his individual capacity. Ever since Christ preached his sermon on the mount, the nearer civil Government has conformed to his precepts, as then published, the closer has been the approach toward a fulfilment of the hopeful and consoling promises of the Prophets above quoted; and it will not occur until statesmen recognize the supremacy of the organic law of the Gospel as implicitly in their judicial halls and legislative chambers, as it is in the temples of public worship, and the closets of private prayer, that any reasonable hope can be entertained for the enjoyment by society of those promises. It is only when acting in conformity with Christ's precepts that individuals attain the state of beatitude predicted as in store for them; and thus, also, must governments legislate and rule before they can realize the promises of prophecy.

"The New York State Society, for the Abolition of Capital Punishment," recognizes in its constitution these Gospel truths, and designs always to regulate its action on principles strictly in conformity therewith. It therefore selects this week, in concert with various Christian associations throughout the state and nation, to celebrate its anniversary—and, notwithstanding the uncharitable taunts before cast upon it, still will claim for itself the credit of as much disinterested philanthropy, and of as much sincere Christian impulse, as may be awarded to any other association holding its anniversary at this time in our city.

During this week Societies for the distribution of Bibles, for the establishment of missions, for the suppression of American and foreign slave dealing, for the support of Sunday Schools, for the promotion of African Colonization, for the distribution of Tracts, for the education of the Blind and the Deaf and Dumb, for the melioration of the condition of the Jews, for the promotion of Temperance, for the encouragement of the sacred observance of the Sabbath, and many other humane and religious societies, in holding their anniversaries, will deservedly excite great interest among our citizens, and attract much of their attention. We award to each and all the full meed of praise to which they are entitled, and we wish them God's speed in their respective enterprises, but we at the same time, will claim for our anniversary the right to excite as great an interest and to attract as much attention; and we are entitled alike with those Societies, to our meed of praise and to the good wishes of the community for the success of our humane enterprise. We, however, do not, at this time expect to receive our due in either of these particulars; as yet the prejudice of preconceived opinions—the force of a habit of thought, and the arbitrary rule of sectarian education, all combine to prevent a just appreciation of our motives or a proper apprehension of the nature of the reform we advocate. The Society, although not enjoying the benign influence of encouragement from fellow Christian associations, to the extent it deserves, still has never had occasion to feel disheartened in its philanthropic efforts. From the date of its organization each successive year has yielded an increased amount of flattering hopes.

We have been instrumental from year to year, not only in the Legislature of our own State, but also in many others, of having the subject of Capital Punishment seriously entertained, and, in frequent instances, elaborately discussed; and we have the satisfaction of knowing that in proportion as we succeed in bringing attention of legislators to the nature and effect of the Death Penalty,



just so fast shall we gain converts to our cause; and the same remarks apply to individuals in society. This shows that the public mind is well prepared for the dissemination of our views—we may say we have found it ready and eager to reach the conviction under which we act, that the horrid outrage committed on our natural sympathies in the execution of a fellow-being, be he ever so great a criminal, is as uncalled for by scripture or gospel precepts as it has been proved needless for the protection of society.

Previous to the present century the advocacy of the Abolition of Capital Punishment was confined within very narrow limits, and to a few individuals. Now it has become a regular subject of discussion in the Legislative Councils of every Christian State and Nation; and among its advocates are found many of the most prominent Statesmen, Philanthropists, Clergymen and jurists of the age. A qualification, however, must be made to this remark, so far as it applies to the clergymen of this country. Heretofore that respected class of our citizens with some conspicuous and honorable exceptions, have generally arranged themselves in the defence of the extreme punishment, whereby our opponents have enjoyed an adventitious aid, and we have experienced some disappointment. We felt that we had a right to claim the Clergy as the natural allies of the advocates of the Abolition of the Death Penalty—and such they, in an efficient measure, have proved themselves to be throughout Europe, and such we yet hope to find them here when they lay aside the prejudice of education, and base their opinions solely upon an independent investigation of the subject, and upon a more free exercise of private judgment.

The recording secretary of our Society, has received lately, a letter from one of the Secretaries of the London Society, in which, among many encouraging accounts, he says: "the cause looks well in England; we have a great accession of strength in Parliament, and shall put the same to the test in two or three weeks by proposing the subject of total repeal for legislative consideration. Farther, we have gained more than half of the Clergy of all denominations, and we have the middle classes with us almost to a man."

The head of that Church which for centuries has exercised a much more extensive dominion than any other—of that Church, which for many years, through the medium of the Bloody Inquisition, strove to aggrandize its spiritual and temporal power by hecatombs of human victims—now solemnly expresses his doubts both as to the right and expediency of capital punishment for any offence. Pope Pious IX, in his liberal and enlightened course of political and moral reform, earnestly avows his full sympathy in sentiment with those who advocate the total repeal of the Death Penalty; and Father Mathew, the indefatigable philanthropist and skillful reformer of the age, also contributes the force of his eloquence and the weight of his distinguished name toward the promotion of our cause.

In France the Abolition is already effected, so far as the penalty applied to political offenders; and that great and good man Lamartine—the Washington of his country—gives the full power of his wisdom and of his moral character in aid of the advocacy of the total abolition of capital punishment.

Tuscany has again erased from her statute book every vestige of blood, and her citizens have destroyed every implement heretofore used in the perpetration of judicial murders.

In Belgium, (says Dr. Patterson, in an interesting article lately published on this subject,) the cause has many learned and distinguished advocates. From Berlin, we learn that in the commission appointed to revise the criminal code of Prussia, five out of the twelve members were in favor of reporting a system in which capital punishment should not appear. Russia continues the policy established by the Empress Elizabeth, and the present Vice President of the United States—himself an ardent supporter of the Abolition—and recently our minister at St. Petersburg, testifies to its practical advantages, and the unanimous approval of its workings by the jurists of that country. Prince Oscar of Sweden, an honor to royalty, has lately is-

sued a work on penal discipline, in which he urges the abandonment of the penalty of death.

In the United States, as yet, the total abolition has only been effected in the distinguished and enviable instance of the State of Michigan; but the effect of the advocacy of one humane reform, has been such as to curtail the sway of the hangman within very narrow limits. The progress already effected is a sure earnest of the early and full accomplishment of our desired object; and when we reflect how rapidly public opinion is becoming released from the thralldom of prejudice, and of a superstitious reverence for a prescribed acceptance of a single text of the Old Testament, and how cheerfully it inclines to the more reasonable and humane translation of the same, and also to our more christian-like application of Gospel precepts—then it is that we have good ground to believe that we can perceive the dawn of that day in which will be realized the results of the Messiah advent, appertaining to civil institutions as predicted by the Holy prophets quoted in the first part of this Address. How much more Christian-like public opinion of the present day, in this State, is, with reference to corporeal and capital punishments, than formerly, may be realized from the consideration of the record of the fact, that the Legislature, on the 8th day of March, 1808, passed a law inflicting death for a crime which antecedently subjected the offender to imprisonment for life, and authorized whipping for petit larceny." But at the same time let it be mentioned, to the honor of our then Governor—the humane, patriotic and enlightened Tompkins—that he embraced the opportunity of his message to the Senate and Assembly on the first day of November following, to express his abhorrence of the spirit of such legislation, and also his doubts as to the right or expediency of it. At a subsequent date, in another of his annual Messages, his generous heart and sound judgment, dictated the following eloquent passage and noble sentiment:

"On a former occasion, I had the honor to communicate to the Legislature my ideas of Corporeal and Capital Punishments. I shall not therefore, dwell upon that theme now, longer than to repeat that I have always entertained serious doubts of the right of society to take away life in any case. That such extreme and vindictive punishment is by no means indispensable for the preservation of the social compact, or for the peace and security of society; and that it is offensive and repugnant to those sympathetic emotions, those beneficent virtues, and that refinement of policy and of reason which adorn civilized and free communities. If, by inviting your reflection once more to this interesting topic, I shall be so fortunate as to subserve the cause of humanity, by effacing from our revised code that vestige of barbarism, it will be to me a source of high and durable satisfaction." Thus we learn that the Abolition of Capital Punishment was first suggested to the Legislature of this State, by our lamented and revered Tompkins.

Shortly after this, our country became involved in the second war with Great Britain, and the usual debasement of public morals incident to a state of warfare prevented, for many years, any serious agitation of the question, either in society or in the halls of legislation. What cause for congratulation have we, who, in the place of such moral darkness as characterized those times, are now freely enjoying, in our course of legislation, "the mild sunshine of the Gospel day"—and who, instead of encouraging the barbarous spirit of vindictiveness, as manifested in the laws referred to by Gov. Tompkins, feel it to be alike our duty and our pleasure, to use our influence for the melioration of the condition of the criminal, and to let

"Hope's sunshine linger on his prison wall,  
And love look in upon his solitude."

This Society, during its short existence, has distributed throughout the Union an immense number of documents, reports, essays and statistical statements relative to the subject of Capital Punishment. It has furnished to each member of the Legislatures of Iowa, Pennsylvania, New Jersey, Rhode Island, Connecticut and Delaware, and to various individuals in other States, the argument of E. Livingston, addressed to the Legislature of Louisiana, the address of Hon. Charles Mason, Chief Justice of Iowa, and various other documents. It is daily applied to from every section of the country for such supplies, to which it cheerfully responds according to its abilities. But its funds and its abilities to do the service required, are not in correspondence with the extent of the demands made. The expense and labor has fallen heavily upon individuals—too much so for their convenience, however willing they may be in spirit. It is, therefore, earnestly solicited of those friends of the cause who, as yet, have not contributed their quota of funds and of services, that they would be prompt in doing what they may feel able and willing to do toward the promotion of our good cause.

The Executive Committee are unwilling to close this Address



without acknowledging the obligations which the Society is under to Freeman Hunt, Esq., of this city, for his liberal donation of a large edition of "Edward Livingston's Argument," and also for his efficient personal services, rendered from the commencement of the Society's operations—and especially for his valuable and gratuitous aid in the capacity of Treasurer.

The friends of the cause are requested to make their contributions through him, at his office, No. 142 Fulton street.

The Executive Committee also desire to make known to the Society and to the friends of the cause the efficient services, gratuitously rendered, during the whole period of the Society's existence, by Josiah Hopper, M. D., as recording Secretary. Those who wish information or documents on the subject will please address him at the office of the *Merchant's Magazine*, N. Y.

The following is a list of the officers of the New York Society for the Abolition of Capital Punishment:—

President—Hon. Wm. T. McCoun.

Vice Presidents—Hon. John B. Scott, Benjamin Ellis, Jacob Harsen, M. D., James H. Titus.

Treasurer—Freeman Hunt.

Foreign Corresponding Secretaries—J. L. O'Sullivan, Rev. W. S. Balch.

Domestic Corresponding Secretary—George E. Barker.

Recording Secretaries—Josiah Hopper, M. D., Henry W. Smith.

Committee—Horace Greeley, Parke Godwin; A. J. Spooner, Kings Co.; Rev E Buckingham, Oneida Co.; Joseph Post, Queens Co.; C. F. Briggs, Richmond Co.; Rev. S. J. May, Onondaga Co.; John S. Gould, Columbia Co.; Thomas McClintock, Sen'r; Abijah Ingraham, M. D., Lewis B. Hardcastle, James S. Gibbons, F. C. Havemeyer; John S. Ferguson, Ulster Co.; James B. Silkman, Westchester Co.

## THE CHRISTIAN AMBASSADOR.

NEW YORK, MAY 27, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

### GOSPEL MISSIONARY.

Arrangements have been made, by which subscribers to the above named paper, will be served with the "Christian Messenger," from this date. Further particulars in regard to the arrangement, will be given next week.

### TO THE PUBLIC.

The second half of the present volume of the Christian Messenger and Christian Ambassador commences this week. In a few weeks we shall begin to receive letters from Br. Balch, one of the editors, giving an account of his travels in Europe. The present state of Europe, the revolutions which are taking place in its different countries, will render his correspondence of great interest. Instead of being made up of dry details about places which have been a thousand times described, it will relate chiefly to the revolutions, to their leaders their measures, their prospects, &c. &c. To Universalists these revolutions have a peculiar interest, not only because they open the way for the spread of their doctrine, but because they overthrow despotisms which uphold old errors, and because the aim of the revolutionists is to secure their rights and break down usurpations. What a charm to us is there in the three words employed in France by the revolutionists—LIBERTY, EQUALITY, FRATERNITY! What three words could be so true a guide for those seeking to gain their rights, and establish a republic? *Fraternity!* This is a new watchword in the cry of the struggling millions!

Persons desirous of reading the letters from Br. Balch can commence their subscription with this half volume of our papers, or at any time thereafter they may please. Price of the Christian Messenger for six months, \$1.00. For the Christian Ambassador, \$1.25. The Messenger is a large folio, and

the Ambassador is a large octavo, and suitable for binding. Letters addressed to S. C. Bulkeley & Co., 140 Fulton street, New York, will receive prompt attention. Persons who may prefer the Ambassador can have twenty numbers for \$1.00.

If those with whom we exchange will give the above an insertion, or state the substance of it to their readers, we will not only be greatly obliged, but will most cheerfully reciprocate the favor.

MAY 1, 1848.

### A SYNOPSIS OF A THEOLOGICAL DISCUSSION.

We have received an 18 mo. Pamphlet, containing a Synopsis of a Discussion, between Rev. R. R. Bush, Universalist, and Rev. S. L. M. Consor, Methodist, held in Columbus, Pa., October 25, 1847. The pamphlet is very justly styled "Synopsis of a Discussion," for it gives but a bare abstract of the speeches of the disputants. The discussion, as we learn, from a brief preface, originated in the following manner: There being considerable interest manifested in Universalism, in Columbus, it was thought that something should be done to check the spread of such a heresy. Accordingly, Rev. S. L. M. Consor of Orangeville, was applied to for the express purpose of preaching a sermon upon the subject of Universalism. At least such was the current report. Great pains were taken to have the appointment duly circulated, and at the time specified, the Baptist Meeting House at Columbus, was well filled with persons of all classes, anxiously waiting to hear Mr. Consor preach the funeral sermon of Universalism. It was expected that the "greatest man who went to Baltimore Conference," (as some asserted he was) would most assuredly completely demolish the frail fabric of Universalism and leave "not a wreck behind." But alas for the vanity of human hopes! at the end of Mr. Consor's discourse (which consisted of a tirade against *Fatalism*, which he said was *Universalism*, and a heap of abuse poured out upon the heads of Universalists,) Mr. Brush arose and asked for fifteen minutes time to correct some of Mr. Consor's misrepresentations. This, (as might be expected from Consor) was denied him. Mr. Brush then asked for five minutes to read some passages of Scripture; this privilege was likewise denied him. He then gave out an appointment, to review Mr. Consor's discourse, and said, that he would rather Mr. Consor would be present. Mr. Consor stated that he could not meet him at that time, but he would at some other. Any time will do, said Mr. Brush. To this Mr. Consor replied, I accept the challenge.

A correspondence ensued, and two questions were argued upon, as the subjects of debate. The first was, Do the scriptures teach the final holiness and happiness of all men! The second, Do they teach, that any portion of mankind, will be subjected to endless punishment.

Of Mr. Consor we know nothing, save what we learn from this pamphlet. From this, it seems, that he is a man in high repute among the Methodists, and was considered the greatest man who went to the Baltimore Conference. We do not know how the Methodists of Pennsylvania estimate their preachers, whether by their physical dimensions, the strength of their lungs, the fervor of their zeal, or the amount of their intellect. If in the latter way, and Mr. C. is their greatest man, it must be difficult to weigh one of their smallest men. In this discussion, Mr. C. manifested neither learning, judgment, good sense, shrewdness, nor tact. He did not meet a single argument which his opponent adduced; he did not manifest any ability to reason; he did not sustain his own theory by logic, Scripture or reason. If we wished a cause ruined, we would obtain Mr. Consor to defend it. What he called arguments, had one merit: they had a point, but it was a point as near like the small end of nothing, as you can imagine,



He reasoned after the *dwindling* method; and all his arguments dwindled down to nothing. He had but *one* idea and *one* figure. His *idea* was, that man was a free agent; and his *figure*, that if he was not a free agent, he was a *wheelbarrow*. I will give the reader a specimen of his profound reasoning, and his elegant rhetoric. Hear him:—

"And yet my opponent says that Universal holiness is unconditional. He assumes the position of Fatalism: a man must be made holy by coercion, forcibly, unconditionally. Now I ask you, are you prepared to bow down before Fatalism? According to this doctrine, man is no better than a brute; he is a mere wheelbarrow."

This wheelbarrow was wheeled into nearly every speech. The doctrine that man is a free agent, is a great doctrine among the Methodists. "We are *free* agents," they say. Suppose we grant it. Then Saul of Tarsus was a free agent; and yet, Christ said to him, "I have appeared to thee for this *purpose*, to make thee a minister and a witness of those things, in the which I will afterwards appear unto thee." Now here was a purpose above the will of Saul, and one which wrought a change in his mind and feelings; a purpose which was accomplished though Saul was a free agent. Now if the Methodists can explain how Saul could be converted agreeably to the Divine purpose, without a violation of his agency, they can tell how all men can be converted without violating their agency. That all will be thus converted, the Scriptures abundantly teach. David says: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the Governor among the nations." Thus, though man is an agent, God is a Governor, and such a Governor as to render it certain, that all shall turn to the Lord. Hence the fact, that he is the Governor, is given as the reason why all should turn to the Lord. Paul says: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Thus God's purpose will be done, and all men gathered together in Christ, notwithstanding the agency of man.

With Br. B. we have a slight acquaintance. He is a young man, who has been but a few years in the ministry. He managed the discussion remarkably well. His positions are well defined; his arguments are conclusive; his Scripture quotations pertinent. His defence of Universalism was triumphant. He was candid, fair, never sophistical, never abusive, but always courteous and gentlemanly, even when his opponent heaped upon him and his people all imaginable abuse.

Before closing this notice of the discussion, we will give one specimen of the style of each speaker. In his opening speech Br. B. says:

"We as a denomination hold to the doctrine of the final holiness and happiness of all God's intelligences. I will state *my* creed. 'I believe in one God who is the Creator and Father of the spirits of all flesh. I believe this one God rewards his children for their good, and punishes them for their bad deeds. I believe there is one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all to be testified in due time. Finally: I believe that in the dispensation of the fulness of times God will gather together in one all things in Christ both which are in heaven and which are in earth.' This is my creed. I hope my opponent will be as explicit in giving his."

Let us see how Mr. C. meets this. He says:

"My opponent's creed is defective; it contains nothing very particular. He states that he believes in one God, but he does not say whether he believes that Jesus Christ is a mere man, or whether he is God—oh no! he is very cautious in this. I will now tell my opponent what I believe. I believe

in God and Christ [Mr. Consor then referred his opponent to the Methodist book of Discipline for further information respecting his creed.]

Here is Methodist candor. Although Br. B. expressed his creed in the most concise language, and chiefly in the language of Scripture, Mr. C. has the hardihood to say, his opponent's creed contains *nothing very particular*. This is a specimen of his fairness.

[O. A. S.]

## BIOGRAPHICAL SKETCHES.

SAMUEL C. LOVELAND.

[CONTINUED.]

Few among us have, through a patient and toilsome course attained to a prouder eminence, in some respects, than Br. Loveland. For learning in the common acceptance of that term—book-learning—we probably have no preacher in our denomination his equal. He is emphatically a book-worm; and a more constant, patient, and devoted student is rarely to be found. Enjoying uncommon health, he devotes a large share of his time to his books, and, to a great extent, to the study of Languages in reference to sacred literature. His habits of life are exceedingly uniform. His whole time is so nicely arranged that a given portion is allotted to each particular branch of his studies. He invariably rises at an early hour, usually two hours before daylight, or before five o'clock in the winter, and at four in the summer. He never "consumes the midnight oil," but always retires at an early hour; and he suffers little waste of time during the day. His temperament is such as to require very little exercise in the open air, in order to preserve his health, though he accustoms himself to the performance of a vast amount of pedestrian labor; walking sometimes forty-five miles a day. Preaching among a sparse population in the mountain towns of Vermont, only a quarter or a half of the time in a place, he is often obliged to go sixty and seventy miles to fulfil an appointment, and he has, in several instances been over a hundred. But he keeps no horse, and never hires nor rides in the stage. Through storms and snows, and cold and heat, he pursues his way on foot, with an uncomplaining spirit, and with a speed which seems almost incredible.

There are few among our preachers who have passed through severer discouragements with greater fortitude, and a more cheerful heart than Br. Loveland. His compensation has always been meager, yet he has never complained nor hesitated. We have known him travel on foot sixty miles and back, and preach three sermons and receive the paltry sum of five dollars; and this not as an occasional thing, but on a regular engagement—a significant rebuke to those scrupulous souls who will not preach unless liberally paid for it. And yet, by great domestic economy, with one of the best of wives, he has contrived to collect, probably, the most valuable private library of any preacher in our denomination, especially of works which relate to the study of foreign languages, both ancient and modern.

As a preacher, Mr. Loveland has never been classed among popular orators, but his sermons are always characterized by a large share of sound good sense, correct judgment, and critical precision. They are, if such may be reckoned a fault, *too learned*, too minute, too abstract and critical, for common audiences, appearing more like lectures before a class of students in divinity, than every day sermons which are to move the hearts, correct the habits, and guide the conduct of the masses. Still, he is always clear, precise, and, sometimes, forcible in his delivery. But he never uses words without meaning, nor sound without sense; neither does he wander off in regions of imagination and bombast, to pour out strains of frenzied eloquence (?) merely to alarm the passions, and excite the blank wonder of his hearers, or gratify a stupid or idle curiosity. He compares himself to Moses, who was "slow of speech,"



and makes no pretension, as he has no ambition to be a mere rhetorician.

In stature he is about middling size, of pale complexion, round features, light blue eyes, thin hair, round shouldered, and rather inclined, from the habits of sitting to study, and writing at a low table, to a stooping attitude. His temperament is a mixture of the sympathetic, sanguine, and bilious, which makes him of slow movement, but long and patient endurance.

In character he is a most estimable man. No one of all his enemies, either religious or political, ever doubted his purity of heart, or honesty of purpose. In fact he is one of those retiring, inoffensive men, of whom the world, or the church can say little evil. Every body speaks well of him as a man, a citizen, and a neighbor, whatever their opinion may be of his doctrines or talents. If he possessed more vigor to assail the strong-holds of error and vice, or did he mingle more in the busy circles of the world, he would be more obnoxious to his opponents, for he has an independent mind, and never courts praise at the expense of principle. But his studious habits have kept him measurably out of harm's way, and saved him from censures to which men of more active habits are exposed. And this course has prevented him from a direct contact with men and things which is essential to a thorough knowledge of mankind, and of great practical importance to a preacher, if he is capable of making a judicious use of it.

To conclude, Mr. Loveland possesses great excellence of character, superior literary attainments, persevering intellectual industry, a plain, practical preacher, and most estimable man. The world would be better if we had a thousand more like him.

W. S. B.

### THE TEST OF TRUTH.

The great object and influence of christian truth, and of all truth, must be to elevate, purify and ennoble the soul. It is error alone, with its concomitant qualities of ignorance and superstition, that can corrupt, debase and destroy. Truth, with its immortal revealings comes pure from the throne of the Infinite, and by its adaption to the inward sympathies of our being, it tends to lead us up continually to higher states of spiritual development. Hereby, then, we are furnished with an important test, by which we are enabled to determine what is truth. We may safely conclude that that doctrine or system of faith can alone be true, which excites the ennobling and elevating influence to which we have referred. In accordance with this test, we shall readily see, that those gloomy doctrines of the church which have a natural tendency to depress and degrade the human mind, cannot be appropriately considered as true. Thus the sentiments of total depravity, the changeability of God, the endless suffering of a portion of mankind, and others of a similar character, we cannot consistently believe to be true, because in their natural influence, they contravene the very object and design of all truth. On the contrary, the sublime and beautiful teachings of pure christianity—those teachings which tend to enlighten, ennoble and purify the soul, revealing the perfections of God, the dignity of man, and his glorious destiny in the future. we have the most convincing reason to receive as true, because they are endowed with the same pure and elevating influences which all truth must essentially possess.

The great question, then, What is Truth, may find an appropriate answer in the test we have given. Profiting by this test, it becomes us to resign those sentiments which have an evil and degrading tendency, and hold fast to those only which exert a salutary and ennobling influence; it becomes us no longer to spend our money for that which is not bread and our labor for that which satisfieth not, but to eat alone that which is good, and let the soul delight itself in fatness. R. P. A.

### GREAT MEETING IN BOSTON.

We give the following Circular, issued by Br. J. G. Adams, Secretary of the Universalist Reform Association, for the purpose of informing our friends of the meeting to take place next month. It will be a great meeting—great not only in numbers but great in its objects, in the doctrine it will advocate, and the power it will exert.

The Annual Meeting of the Universalist General Reform Association will take place in Boston, on Thursday, June 1st, (Anniversary Week,) of the present year. The object of this Association is, "the collection of facts bearing upon the prevalence of the principles of Universalism in the various Reforms of the age, and the awakening of Universalists to more efficient action in behalf of these Reforms."

The Directors of the Association hereby give notice, that the meeting for business will take place at 81-2 o'clock on Thursday morning; the meeting for the reading of the Annual Report by the Corresponding Secretary, at 10 A. M.; the Dinner at 2 P. M.; and the evening meeting for Addresses and the discussion of Resolutions, at 7 1-2. It is deemed best this year to include the Public Meetings and Social Festival of the Association in one day.

It will be remembered that this Association embraces the whole of New England; and that a generous representation of New England Universalism is expected in Boston at the Annual Meeting. Why should there not be? Amidst the large assembling of various other sects and Associations during Anniversary Week what should hinder us from having one of the most numerously attended, pleasant and profitable meetings of them all? We shall have such a meeting, if the real zeal inspires us, and we are as true to our Christian reformatory principles as others profess to be to theirs in their earnest and stirring meetings at the time of this yearly communion. Of all the philanthropic and reformatory conventions held in our N. England metropolis on this noted week, not one can pretend to the excellency of doctrine which this Association assumes for its basis,—Theoretical and practical UNIVERSALISM; the Paternity of God; the Brotherhood of Man.—What, with such an advantage, should our position and influence be?

Our first meeting, last year, was an encouraging one. Though it was only the beginning of our Reform Association, it was a judicious, a good beginning. A fire was then kindled which shall most effectually burn to our better purification and more operative zeal in the heart and hand-work of Gospel philanthropy. Our most chilled and indifferent spirits, we trust, may yet be warmed by this fire.

The Annual Report from the Corresponding Secretary, Rev. Henry Bacon, of Providence, R. I. will doubtless be full of interest to every one who shall have an opportunity of listening to it. Many of the addresses, too, will be timely and profitable. But we would take special care to express to all our friends now, (both *Ladies and Gentlemen*) in season, the hope that they will secure themselves places at the Dinner Table. Our morning interview at the Breakfast last year was one of the happiest ever held by the Universalists of New England. And from the many regrets afterwards expressed by friends that they were not present, and the resolves made that they would be at the next year's festival we would give this notice to them all in due season. Let us have an increase of many hundreds at the table on the coming Anniversary. The enjoyment there will make ample amends for any little sacrifice made to be present.

It is intended that the forenoon meeting adjourn directly to the Table where the afternoon will be passed by those assembled there. Appropriate speaking and singing will add to the interest of the occasion. The use of the noble organ of Boylston Hall will be at the disposal of the Committee of Arrangements for the festival. J. G. ADAMS, Secretary.

### THE UNIVERSALIST MISCELLANY.

The Sixth volume of this popular Magazine will commence on the first of July. The enterprising publishers, Mudge & Corliss, have made arrangements to have the volume enriched by elegant engravings of two of our Clergymen, and by several engravings of some of our best churches. These will render the work highly attractive, and of great value to our denomination. The Miscellany is edited by Revs. Otis A. Skinner and S. Streeter, and has for contributors several of the best writers in the denomination. Orders can be addressed to Mudge & Corliss, Boston, or 140 Fulton street, New York. Price only \$1.00 per vol.



## CHRISTIAN PEACE.

The Gospel gives peace to all who receive it cordially to their hearts. The peace it gives, is said to be such as the world can neither give nor take away—it is "great peace," "peace like a river," "the peace of God." There are two ways in which it gives this peace; first by regulating the affections of the heart, and secondly by inspiring confidence in the wisdom, love, and power of God. In order to have peace, all the affections must be under the dominion of righteousness. The heart in which hatred, revenge, ill-will, and envy, have sway, can no more be at rest, than the sea in a violent storm. Evil passions produce misery; none are more wretched than those who are envious, vindictive and cruel. The passions which govern them are the bitterest curse that can poison the cup of life. It is, therefore, the first work of the Gospel, to purify the heart, subdue its unholy affections, and bring it into a conformity with God.

But in order to have peace, it is not enough to make the heart holy. The best man on earth may be unutterably wretched. He may feel that God is his enemy, and impatient to haul him down to regions of perpetual night. How many devout and confiding hearts have been cursed by a false theology. They have felt as though all was lost, and that not a star of hope could be seen in the heavens. How sweet to such is the Gospel of infinite love. It reveals to them a Father of boundless mercy, grace, and compassion, whose love is equal to his power, and whose goodness is equal to his wisdom. It shows them that he governs all things, and that not a sparrow falls to the ground without his notice; and it assures them, that however great the misfortunes of life, however mysterious the Providences of God, all will terminate for the best. Thus, it enables them to hope under all circumstances, and to feel that they are always safe; that whether on earth or beyond its confines, God will watch over them, and be to them an infinite Friend, an unchanging Guardian, an inexhaustible Fountain of life and joy. "Whoso trusteth in the Lord, happy is he."

O. A. S.

## HORRIBLE TRAGEDY.

The reign of the Miller delusion has been one of the most terrible of any, ever known in this country. It has not only destroyed the peace of numerous families, and blighted their worldly prospects, but it has, hurried vast numbers of persons into an untimely grave, and we hold the leading Orthodox sects accountable for the evil. They encouraged the Millerites when they first began. They gave them countenance; they said, "Millerism may be true; it is best to be prepared; the calculations are very remarkable." Thus they talked; and some went so far as to join with them in getting up revivals. Such persons knew better. They knew Millerism to be a foolish humbug; but they were willing to use it as a bugbear, and for a while they used it with success. One of them said, Millerism was the best thing ever invented for getting up revivals. "But I do not believe it," replied his friend. "No matter if it answers a good purpose!" Such was the shameful policy! And for years we have had, every few weeks, accounts of persons who have been made insane by the delusion. The following awful case, we copy from the Northern Tribune:—

"We have just learned a few of the particulars of a most unnatural and shocking affair which occurred on Thursday night last, in the town of Edgcomb, about five miles from Wiscasset Village. A man named Pinkham—we have not learned his Christian name—about 45 years of age, by occupation a ship carpenter with a sharp ax, completely decapitated his wife and four children, the oldest child about 12 years of age, leaving the heads hanging to the bodies, only by a small portion of the neck, and then cut his own throat most

effectually with a razor. The house standing some distance from other dwellings, the awful deed was not discovered until some time on Friday, when the mother of the man, having occasion to visit the house, found the inmates in the horrible situation described—not a soul being left to tell the tale of blood. But the mangled victims of a father's madness, the fatal axe, the marks of blood upon the floor, the father's throat and the open razor, disclosed an awful tale; while a paper found on the premises, in the joint hand-writing of the parents, revealed a condition of mind which shows how fearfully appalling are the fruits of religious error.

It appears that Mr. and Mrs. Pinkham had been victims of the Miller delusion; but the full force of its crushing influence upon their spirits seems not to have been suspected by others. The paper to which we have referred, an exact copy of which was seen by our informant, contained a statement in the hand-writing of Mrs. P., followed by another of her husband, setting forth that they had become tired of life—that there was nothing in prospect worth living for, and that they had mutually agreed upon the destruction of themselves and their children; requesting that their bodies might be deposited in a stone tomb.

The wife when found, was in bed, partially undressed, the eye open as though awake at the moment of decapitation. The children were also in bed, probably sleeping, unconscious of any danger."

Mr. Pinkham left property to the amount of from \$3,000 to \$4,000.

O. A. S.

## THE LADIES' REPOSITORY.

The 17th volume of this religious Magazine will commence on the first of July. The Repository, says the Prospectus, is a UNIVERSALIST Literary and Religious Magazine, designed for the family circle, combining the variety that adapts it to the grave and cheerful, the young, the middle aged and the old. It embraces in its pages religious moral essays, tales, sketches, poetry, and in short, all the varied entertainment that can be asked for in such a periodical as combines entertainment and improvement, offering to the family a safe monthly to be put into the hands of all its members. As the patronage warrants, improvements will be made in the ornamental as well as literary character of the work, though it now will not suffer by comparison with any equally low priced magazine, as it is admitted to be an elegant publication.

The Repository is published by A. Tompkins, and edited by Rev. H. Bacon. It is an admirable work. Price \$2.00 per volume.

## NOTICE—REGISTER FOR 1849.

To improve the appearance and mechanical execution of the Universalist Register and Almanac for 1849, I have engaged Br. A. TOMPKINS, 38 Cornhill, Boston, to publish the same, and act as my General Agent for its sale. All orders for the work should be addressed to him, to receive early attention.

The proof sheets will be sent out early in June—let them be immediately corrected, and returned before July, addressed to me at Reading, Pa., that the work may be published and for sale before the first of August next.

Editors of Universalist papers will add to my obligations to them, by copying this notice.

A. B. GROSH.

Reading, Pa., May 15, 1848.

N. B. I shall have an early supply for this vicinity, and for all orders that are to be supplied by mail.

A. B. G.

## THE COLLEGE.

Br. Skinner has been in Boston, for the last two weeks, soliciting funds for the College. He has met with fine success. No one refuses to give. One man has promised the sum of \$600 per year, if \$100,000 are raised, and to leave the College \$1200 per year, secured forever by property, if \$150,000 are raised. The College then can be established. The money can be raised.



## REMOVALS AND MINISTERIAL CHANGES.

Br. W. B. Cook, has removed from Alexander, to Lockport, N. Y.

Br. L. W. Daggett, of Attleboro', says the Trumpet, has left Hartland, Vt., and removed to his father's residence in North Attleborough, Mass. His residence in Hartland has been very pleasant,—a true home to him. Many regrets mingled with the idea of leaving the place; but the entreaties of a parent and a sense of strong filial obligations, prevailed upon him to go. He will be willing to preach the doctrine of the gospel, occasionally, in any places which will not require too much absence from his present abode. His Post-Office address will be North Attleboro', Mass.

Br. A. A. Worden, of the St. Lawrence Association, N. Y., has left the ministry for other employment.

Br. R. L. Killam, has again become Pastor of the Universalist Society, at West Scituate, Mass.

Br. N. C. Hodgdon, has removed from Randolph, Vt., to Exeter, N. H., and will labor the coming year in Brentwood and vicinity.

Br. B. B. Hallock having removed to this city, desires that all letters and communications intended for him, be addressed 59 Second Street.

Br. E. W. Reynolds desires that all communications intended for him, should be addressed to the office of the New York Christian Messenger, 140 Fulton Street.

## BR. J. S. DENNIS.

Br. Dennis has tendered his resignation as Pastor of the Fifth Universalist Society of Boston. He is a young man of fine talents and attainments, and has served his society with a fidelity but seldom equaled. He gave himself entirely to his work, and toiled with a zeal which never grew weary. He will leave friends who will cherish for him a most devoted attachment. All who know him will rejoice in his prosperity. He has the entire confidence of all his ministering brethren, and is esteemed by them as a man of a true heart and firm purpose in his work as a minister. He has our best wishes. May success attend him.

## ORDINATION OF BR. ELLIOTT.

Br. T. Elliott, of Danbury Ct., was ordained to the work of the Gospel Ministry, at the session of the Southern Association at Bridgeport, last week. Sermon by Br. Moses Ballou. Ordaining Prayer, Br. M. Ballou—Charge, Br. S. S. Fletcher—Right Hand of Fellowship, Br. Glover.

## J. B. DODS.

The Augusta, Me. "Gospel Banner" says,—

"Rev. J. B. Dods is preaching Universalism and practicing Mesmerism in Charleston, S. C. We notice in a late "Southern Patriot," that he is holding a public discussion with Rev. T. W. Haynes, on the subject of Universalism, in that city,—tickets of admission 12 1-2 cents each."

Mr. Dods is in no way connected with the Universalist denomination. He does not preach under the approbation of Universalists.

We copy the above from the Trumpet, and give it our full endorsement.

Gen. WINFIED SCOTT arrived off this port at an early hour last Sunday Morning, in the brig St. Petersburg, bound hither, and was met, as he had desired and arranged, by a boat from Elizabethtown, N. J., in which he embarked and was landed near his home a little after sunrise. He of course remains with his family, declining all parade or reception, but he will probably visit our city soon, unless duty calls him directly to Washington.

## New Publications.

**LIVES OF THE PATRIARCHS.**—We have received from that enterprising publisher, Mr. A. Tompkins of Boston, No. 2 of the above named work for Sabbath Schools, from the pen of Br. H. Bacon. The questions are simple, and the answers pertinent. We think the book well suited to its object, and presume that it will be much more popular than doctrinal catechisms. Children are fond of history.

**THE INFANT'S PASTIME.**—This is a Class Book for the smallest children of Sabbath Schools. The work is the production of a lady whose name is not given. The questions and answers are very plain, and well adapted to the capacities of children. Mr. Tompkins Publisher.

**NAAMAN AND THE CAPTIVE GIRL.**—This is a Sacred Drama designed for the older Scholars in our Sabbath Schools. It is founded on 2d Kings, 5th Chapter. The work was written by Br. Bacon, and we are much pleased with its design and sentiment.

## Miscellaneous Department.

The idea embodied in the following verses is the subject of an old German Legend, perhaps somewhat painfully, to represent a repining and diseased spirit, awed by a fearful vision of eventful futurity into a becoming resignation for the early loss of those who might have proved unequal to the temptations of a longer life.

## THE EARLY TAKEN:

A mother mourned her children dead,  
Too blooming boys, whose opening prime  
Along her path a light had shed,  
Now quenched, alas! before its time.

She mourned as one who deemed that here  
Our home and dwelling-place should be;  
She mourned as if she felt no fear  
Of earthly sin and misery.

Once, in the watches of the night,  
Before her dim and fearful eye,  
Beyond the clouds an opening bright  
Revealed a vision of the sky.

There amid amaranthine bowers,  
Where God's own glory seemed to shine,  
She saw on beds of golden flowers,  
Her dear departed ones recline.

Thence bending down a pitying smile  
Their fair illumined features wore:  
"For us now freed from guilt and guile,  
O, dearest mother, weep no more;"

But still her tears rebellious flow,  
And still she raves of angry fate,  
As if, with blind and selfish woe,  
She grudged her children's blissful state.

Again, in visions of the night,  
Sent to impart a sad relief,  
The matron saw another sight  
That stayed the torrent of her grief:

A youth, by wine to madness stirred,  
Stood brawling on the midnight street  
And as a clash of swords was heard,  
Sunk lifeless at a rival's feet.

New horror's o'er her senses steal;  
She sees, appearing through the gloom,  
A hardened outlaw on the wheel,  
While crowds around applaud his doom.

She gazed upon the hapless youth,  
She gazed upon the hardened man,  
And dawns of the dreadful truth  
To rise upon her soul began.

Then thus a voice was heard to say.

"What now they are thine eye hath seen;  
Here, had they not been snatch'd away,  
See also what they would have been."



## PRESENCE OF MIND.

Presence of mind may be described as the power of determining what is fittest to be done upon any sudden occasion, and under adverse circumstances, and of carrying the design into immediate execution with such success as to lead one to suppose it an action of calm deliberation. It is, in short, the union of rapid thought and self-command. This power is possessed by individuals in every different degree. Minds are so diversely constituted, that we often see the same circumstances producing opposite effects. Thus an emergency that totally unnerves one man is just sufficient to call the other into full activity. Whilst the former cannot act at all, but seems reduced to a state of mental paralysis, the latter applies himself with calm energy to the difficulties of the case and escapes the perils that appeared inevitable, by an intuitive selection, of the only path that could lead him out in safety. Presence of mind is more generally diffused amongst the men than women, but, perhaps, the most striking isolated examples are told of females. Most people have heard of the mother, who seeing her infant so near the edge of a precipice that the slightest advance would hurl the little creature to destruction, had the presence of mind to suppress the scream of alarm that was on the point of breaking out. Simply whispering the little creature's name, and at the same time bearing her breast, she drew it from its dangerous position to the safe haven of her arms. When presence of mind is continued with fortitude, the compound is very admirable: and there are few things that show, in a greater degree the power of the mind over the body. The following circumstances which took place a few years ago in an English county, are a pointed illustration of these unusual combination of qualities:—

"A young couple, named Aubrey, inhabited a tolerable large house in the village of——, in Norfolk. The house—an old one—was built in a garden of considerable size, and had no other occupants than the gentleman and lady just mentioned, their infant rather more than a year old, and a single female domestic, who had not been long in their service. Every evening at nine o'clock a silence the most complete reigned throughout the village, at ten the lights in the different houses began to be extinguished, and in a short time no ray disturbed the blank darkness. It must have been a very extraordinary circumstance if any steps were afterwards heard in the street. Judge, then, of the utter solitude of a house screened by elm and sycamore, and standing three or four hundred yards from the public way. One evening in the month of November, Mrs. Aubrey was in the house awaiting the return of her husband, whom some affairs of business had called away in the morning, to a town, about six miles distant. He expected to receive a considerable sum of money in the course of the day, and his wife had prevailed on him to take a pair of pistols, as he anticipated being detained until nightfall. About six o'clock in the evening Mrs. Aubrey went up stairs accompanied by the servant, for the purpose of putting the child to bed. The room was on the first floor, a large apartment looking into the garden. The wainscot darkened by time, the heavy furniture, some family portraits with sedate countenances and in ancient costume gave the room a somewhat gloomy appearance. Opposite to the chimney there was a deep recess, in which stood the bed, and near this was placed the child's cradle. The curtains were drawn, but one corner had caught by accident on some piece of furniture and a post of the bed was exposed; a fine massive piece of carving, on which some cabinet-maker of yore had expended no slight amount of skill and patience.

The night was dark and melancholy, quite in character with the time of year. Gusts of wind rattled on the windows, dashing the rain violently against the glass. The trees in the garden, bending under the sudden currents of air occasionally struck the side—a gloomy and monotonous concert this—and no human voice mingled in it to promise assistance in case of need. Mrs. Aubrey seated herself on a low chair at the corner of the hearth. The light of the fire, and that of the lamp placed on the chimney-piece, striking some objects in full, and leaving others in darkness, made all kinds of strange effects by the opposition or combination. The child which fully occupied her attention, sat on her knee, while the servant executed some command of her mistress at the other end of the room. Being about to complete the child's readiness for its couch, the mother turned towards the cradle to see that it was prepared, and just at that moment, a bright flame shooting out, threw a strong light upon the recess. Conceive, if you can, her astonishment, and the start she gave, when, under the bed, and at the place where the curtain had been lifted up, she perceived as plain as ever she saw anything in her life a pair of thick clotted boots, in such a position that it was evident that they contained feet. In an instant a world of thought rushed through her brain, and the

utter helplessness of her situation flashed upon her. It did not admit of a doubt that a man was there with some evil intention either to rob or murder. Her husband would probably not reach home before eight, and it was then scarcely halfpast six. Mrs. Aubrey, however, possessed sufficient command over herself not to do what a thousand other women would have done, namely, fall to shrieking. To all appearance the man had reckoned on staying where he was for some time; perhaps he had intended to remain until midnight, and then carry off the money that Mr. Aubrey waster to receive; but, if obliged to come out of his lurking-place now he might revenge himself upon two defenceless women, and stop all information of theirs by putting them to death. Then who could tell! perhaps the servant herself might be in league with the fellow. Indeed, there had been of late certain grounds of suspicion, as regards the girl, which Mrs. Aubrey had disregarded, but they now forced themselves on her mind. All these reflections occurred to her in much less time than I have taken to put them down.

She came to a determination at once. She first thought of some pretext to get the servant out of the room.

"Mary," she said, with as steady a voice as she could assume, you know what your master will like for supper; I wish you would go and make it ready. He will be pleased, I am sure, that we have thought of it."

"Will you not need me here, as usual, ma'am?" inquired the girl.

"No I can do all myself, thank you; go and cook as nice a supper as you can; for I am sure my husband ought to have something nice after a long ride, and in such weather.

After some delay, which doubled her mistress' anxiety, although she endeavored to repress it, the servant quitted the room. The sound of her foot-steps died away on the stairs, and thence Mrs. Aubrey truly felt herself alone—yet the two feet remained there, in their shadowy concealment, without stirring. She kept near the fire, holding the infant on her lap, now and then speaking to it but only mechanically, for she could not remove her eyes from the horrible sight. The poor child cried to be at rest, but the cradle was near the bed, and under the bed were those frightful feet,—it was impossible to go near them. She made a violent effort, however—"Come, then, darling!" she murmured: and, lifting the child in her arms, and supporting herself on her trembling limbs she went towards the cradle. She is now beside the feet—she places the baby in its little nest; concealing, as well as she can, the tremors of her voice, she she rocks the cradle in time to the song she usually sings. All the time she sung she fancied a dagger was lifted to strike her and there was no one to succor her. Well, baby fell asleep; and Mrs. Aubrey returned to her seat near the fire. She durst not quit the room, for that might excite the suspicions of the man, and the servant, who was probably his accomplice; besides she wishes to remain near her infant. It was now no more than seven—an hour, still a full hour, before her husband would reach home! Her eyes are chained by a species of fascination to the two feet—she cannot direct them to any other object. A profound silence reigns in the room: baby sleeps peacefully; its mother sits motionless as a statue; her hands crossed on her lap, her lips half open, her eyes fixed, and her breast has a fearful tightness across it.

Now and then there was a noise without in the garden, and Mrs. Aubrey's heart leaped within her for she imagined it announced her husband's arrival and her own deliverance. But no, not yet; she was deceived; it was merely the sound of the wind, or the rain on the tree. She might be the only being in the world, so deep and mournful was the silence. Every minute seemed an age. Look! look! the feet stir. Is the man coming out of his concealment? No. It was nothing but a slight movement, perhaps involuntarily made to ease an unpleasant position. Again the two feet are quiet.

The clock is audible once more, but it is only to chime the half-hour. Half-past seven! Oh, how full of anguish was every minute! Repeatedly she addressed prayers on High for a period to her hideous suspense. Upon the chimney-piece there was a book of religious meditation; she reached it, and tried to read. In vain!—her eyes wandered off the page continually to see if the clotted boots were still under the head—What if her husband does not come after all! The weather was bad, and his parents, who lived in the town whither he had gone, might prevail upon him to remain with them over night. She would be not astonished if he complied, especially as he had a good deal of money about his person. Heavens!—what if he come not at all!

Eight o'clock has struck, and there is no arrival. The possibility her active brain suggested, becomes every moment more and more probable. For two hours did this agonizing female bear up against her thoughts, but at length it became hopeless to hope. Hark! Is that a noise? She has been deceived



so often before, she is afraid to believe her senses, and yet, this time, there is no deception. The entrance door opens, is closed; steps come along the lobby, and mount the stairs; the room door turns on its hinges,—yes 'tis he!—it is her husband! But if it had been a stranger, he would have seemed a messenger from heaven. Well, in he walked, a fine athletic figure. Down go the pistols upon the table; off comes the cloak, thoroughly soaked, I can tell you; a happy man was he to see all he loved dearest in the world. He stretched his hands to his wife who grasped them convulsively; but, exercising her wonderful self-command, once more she stifled her emotion, and, without uttering a word, she placed her fingers on her lips, and pointed with the other hand to the two feet. If Mr. Aubrey had doubted for a moment what to do, he had not deserved to be the husband of such a woman. By a sign he made her comprehend his meaning and then said, "Just wait one moment, my dear wife, I have left my portfolio down stairs, I will step for it."

He was not two minutes absent; he came back with a pistol, the charge of which he had examined. He advanced towards the bed, and then seized one of the feet with his left hand whilst with his right he held the pistol, ready to fire in case of need.

"If you resist" he cried with a voice of thunder, "you are a dead man."

The person to whom the feet belonged did not seem inclined to put the contingency to the test. He was dragged into the middle of the floor, crouching under the pistol that was pointed at his head. He was then searched and a poignard, carefully concealed was found upon him. He was a thorough scoundrel, in his appearance, and he confessed to have been in league with the female servant who told him he might expect a rich booty that night. All this time the infant was never quite awakened.

Both the criminals were handed over to justice; both were convicted on trial and punished. Notwithstanding Mrs. Aubrey's temporary courage, she was attacked the same evening with a violent nervous disorder, and some time elapsed before it quite left her."

### WIVES AND LADIES.

Dow Jr., in one of his sermons says:—the kind of a wife you want is one of good morals, and knows how to mend trousers—who can reconcile peeling potatoes with practical piety—who can waltz with the churn dash, and sing with the tea-kettle—who understands broomology, and the true science of mopping—who can knit stockings without knitting her brows, and knit up her husband's "ravelled sleeve of care"—who prefers sowing tears with a needle to sowing tears (scandal) with the tongue. Such is decidedly a *better* half. Take her if you can get her, when you find her—let her be up to the elbows in the suds of a wash tub, or picking geese in a cow stable.

My hearers—our text speaks of a lady before a tub. You may think it absurd, but let me assure you that a female can be a *lady* before the tub or in a kitchen, as well as in the drawing-room or parlor. What constitutes a lady? It is not the costly dress, paints for the cheeks, false hair, and still false airs, but it is her general deportment—her intellectual endowments, and that evidence of virtue which commands the respect and silent admiration of the world. She would be recognized as a lady at once—it matters not where or in what situation she be found—and be regarded as such—whether scorching bed-bugs with a hot poker or hollering hallelujah at a camp-meeting. All that I have further to say, fellow bachelors is, that when you marry, see that you get a *lady* inside and out—one who knows how to keep the pot boiling, and look well after her household. So mote it be.

### BUSY IDLERS.

Some persons are always busy and yet accomplish nothing from January to December. If they wish to purchase a coat or hat, a dinner or supper, it takes them about as long as to drill a regiment. You can get them to do nothing that they can possibly avoid. They cannot find time to settle an account, call on a friend, or take a cold bath. Yet these very persons do nothing—nothing that you can place your fingers upon. Their lives are spent in a round of busy idleness, active nothingness. A sterling character can do more in an hour than they perform in a twelvemonth. Strange that men, accountable, intelligent grown up men, can be so unwise—can so degrade themselves. What are they doing to society? About as much as summer flies in a butcher's shop. Could we rid the world of them, it would be better for every body—themselves and the rest of creation. You can't reason with them, for you do not find them in any place long enough. You can't kick them aside, for they seldom interfere with your shadow. What shall be done with the busy idlers? Tell us, ye utilitarian philosophers.—*Ibid.*

### DETERMINATION.

BY D. C. COLESWORTHY.

A man can do anything that he is determined upon and goes at work rightly to accomplish. The Alps will appear little more than mole hills, when he has made up his mind to scale them. The heavens will be as plain as a printed sheet, when he has commenced reading the stars. A fortune will be as easily acquired as a few hundred dollars, when wealth is made the business of life. Who can fathom the depth of determination? It is half-omnipotent. Few men know their own strength—their own capabilities. Hundreds might have been as brave as Napoleon—as philosophical as Franklin—as wise as Washington—as ingenious as Fulton—as benevolent as Howard, if they had known their own powers. But fearing their own shadows, and turning aside from the mole hills in their path, they lingered in obscurity and died without being either curses or blessings to the world. Than to have been scourges to mankind it was better, but who can estimate the amount that might have been accomplished by millions who have passed off the stage without leaving a single memento behind? Let it be yours, O man, to live for some purpose—to achieve something for those who follow after you—to leave the world in better hands than you found it. Be determined not to die a cipher or a drone—to expire like the bursting of a soap bubble, being nothing for people to look at, admire and take courage from. Than thus to pass away, we should rather have an existence among the heathen, or prefer that our first breath should have been our last.—*Olive Branch.*

## Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

### OH! WHERE IS GOD?

BY MISS ANTOINETTE A. MORTON.

Oh! where is God? go ask each flower  
That sweetly blooms in nature's bower,  
While round it hover spirits fair  
To waft its incense on the air:  
'Twill ope its tiny leaves and sigh,  
God lives on earth and in the sky.

Oh! where is God? go ask each note  
That on the air doth gently float,  
While warbling to our listening ears,  
The music of far-distant spheres;  
And forth in louder tones will rise—  
God lives on earth and in the skies.

Oh! where is God? go ask each star  
That twinkles in yon sky afar,  
As sailing o'er the brow of night,  
It seems a thing of holy light;  
'Twill tell you while 'tis gliding by,  
God lives on earth and in the sky.

Oh! where is God? go ask thy soul  
And from its depths a note shall roll,  
That piercing through the sky so fair  
Shall join the notes of angels there;  
And mingling with each note shall rise,  
God lives on earth, and in the skies.

*Hatfield, Mass.*

### THE LITTLE ORPHAN.

It was Christmas Eve: and all the children in Mrs. Morton's boarding school were dancing with delight: for the next day, their teacher was to give them a ball, and then they were to return home to spend the holidays. Oh! how their little hearts beat, and their bright eyes sparkled as they thought of it.



And besides this, Fanny Foster, with her great, black eyes, had caught a glimpse of a Christmas tree, in Mrs. Morton's parlor, covered with pretty things; and they expected a summons from her every moment. At length it came, and the children rushed down, breathless, while the sound of music made them almost wild. Only one remained behind, in the deserted school-room. This was a pale little girl, shabbily dressed, whose deep blue eyes peeped sadly forth beneath their fringed lids, and whose pale lip no smile illumined. A large tear rested on her hollow cheek, and an expression of sorrow, more touching in one so young, showed the lonely child was unhappy. Poor little Lilla! the tears gushed forth more freely, as the sound of music and laughter reached her ear, and she thought how happy she had been when her own mamma lived and how eagerly she had watched for Christmas then. But nobody cared for the little orphan girl now; even the Christ-child had forgotten her; and the most of the little girls laughed at her because she had to wear Kate Morton's cast-off clothes. It was very wrong, but Mrs. Morton did not check them, as she should have done: indeed, she sometimes ridiculed Lilla herself, and the friendless child was glad to hide her head; so she did not go with the other children into the parlor, but remained weeping in the school-room. After a while she hid her face upon the desk, and moaned aloud, "Mother, Mother." Then the room became suddenly very bright; and she no longer felt cold and dreary; the desks and chairs vanished, and in the middle of the room stood a large Christmas tree, covered with presents, and supported by a beautiful child, with a golden crown upon its head. Lilla clasped her hands, and the tears were all gone. She looked at the smiling child, and the pretty tree, and hastened to examine her presents. There were nice little dresses, dolls, and necklaces. Poor Lilla was enchanted. She knelt down to thank the angel child, when a golden cloud surrounded the tree, and she heard the most beautiful music in the world, softly ringing about her—now near, and now far off—while the room seemed to be filling with lovely beings, whose soft eyes beamed kindly upon her; and they all appeared to come from behind the golden cloud which enveloped the Christmas Tree. Gradually the music died away, and a heavenly voice cried Lilla! At the same time, Lilla saw her own dear mamma standing before her, with a starry crown upon her brow. She sprang forward, and the spirit raised her earthly darling—the little pale Lilla—and kissed her cheek. "Oh, Mamma—dear—dear Mamma, take me with you—do not leave poor Lilla again—I am so sad without you; nobody loves me here; may I not go with you? and she buried her head in her mother's bosom, and wept aloud. "Lilla," murmured the angel, "my earthly child, weep no more, for joy is at hand. But a little while must we part, my cherished one, but no longer shalt thou be friendless and sad; to-morrow, the Christ-child shall bring thee a gift and give thee a home. Then weep no more, but be as thou hast been, meek and kind, and the angels who watch over thee will make thee loved and happy. And forget not that God is the orphan's Father—heaven the orphan's home. Now fare thee well my child," Lilla no longer nestled in her bosom, but knelt upon the floor, and the soul music again was heard the golden cloud surrounded her mother, and the angels grouping round her seemed to melt away into thin air, murmuring all the while, in harmony with the music, "Fare thee well, and weep no more—dear little Lilla weep no more."

For a moment, Lilla was silent and breathless but the sound of merriment roused her, and starting up, she found herself in the cold school-room her head resting on the hard desk, while the schoolmates were running up stairs to bed. It was very cold; but her heart was so warm and glad, she did not feel it. With a happy smile upon her face, she crept to her lone little bed, and did not find it as hard and cold as usual; but she could not sleep: she lay thinking of her mamma and the Christ-child and kept asking herself if it was only a dream—a beautiful dream sent by God to make her happy—and she wondered if the Christ-child would think of her. She was glad when the sun peeped into her narrow window, with its kind, bright face, saying, "Are you up, little girl, on this merry Christmas morning?" Gladly she obeyed the summons, and springing out of bed, cried, "A merry Christmas, Mr. Sun," and quickly dressed herself, never thinking of Kate Morton's old clothes, she was so happy; and when she had prayed for God's blessing, she hastened down stairs, but alas! there was no one there to return her looks of love; and if they wished her a Merry Christmas, it was with so cold and careless a manner, that, chilled and disappointed, she stole silently away. But though large tears were in her eyes, her heart was still happy. At length the evening came, and the dancing had commenced. Carriage after carriage rolled to the door, bearing the parents of the happy children, laden with presents for their darlings, who looked

sweetly, in their white dresses and wreaths of flowers. Lilla had no white dress, and no flowers; and she could not help sighing as she crept, unobserved, into a corner where she could not be seen. She smiled, however, to see them all so happy. "Oh, dear if they only loved me," she thought, "but I must not think of that; I at least, can love them," and she smiled again, joyous as any of them. At length the dancing stopped for a little while, and another carriage rolled to the door. Every one wondered who it was, for all the expected guests had arrived; and the little boys at the windows said it was a handsome chariot. At length a noble looking gentleman was ushered in, and all the company bowed and smiled; for they knew he was the distinguished stranger who had just arrived from foreign lands, and Mrs. Morton took up the fair little girl who clung to his hand, and welcomed her joyously. The gentleman looked eagerly round among the children, who were gazing at the richly dressed little girl, and said to Mrs. Morton, "Does not Lilla R— attend your school?" Lilla heard him and sprang breathless from her corner. She forgot her shabby clothes, and all the fine ladies and gentlemen, and cried, "I am Lilla—I am Lilla." For a moment, he gazed at her, and then fondly embraced and kissed her, calling her "his Sister's child—his lost one," and then he took his little girl, and bade them love each other, for they were sisters. But upon Mrs. Morton he looked sternly, saying, she had not fulfilled her trust—she had not been kind to the orphan. Lilla heard him, and quickly taking his hand, cried, "Forgive Mrs. Morton, dear father; unless she had taken me, perhaps I should have died," and she smiled upon them, all, a kind forgiving smile. Oh, how sad all her little persecutors felt. Kate Morton could hardly restrain her tears; she longed to throw her arms around the sweet Lilla's neck, and pray for forgiveness, her proud naughty heart was conquered, and she saw how wicked she had been. But Lilla—the dear little Lilla—how happy she was, in her beautiful home, where all was peace and love! Soon the rose returned to her cheek, and the smile to her lip, while her sweet and gentle spirit, developed in her daily life, and leading her ever to acts of disinterested kindness, made her, not only the darling of all who knew her, but the friend and benefactress of many a little fatherless one, who, but for her, would have been desolate and sad.

JULIE.

## Agricultural Department.

### FARM WORK FOR MAY.

May is here. Lovely May—its sunny face and mild demeanor, the month of hope, of promise; of flowers and sweet fragrance.

May is the great planting month of the New England States. It is the busiest month of the year save July. Stir up the boys, the teams, the soil and the composts. Keep stirring through the month of May, for when June cometh, few men will plant.

We have had a dry April, quite favorable to the business of sowing spring grain—for all kinds of English grain are better when sowed early. Oats may do better than rye and wheat sown late, but late oats are never so heavy as those that are sown in season.

Farmers are now adopting the practice of planting their potatoes earlier than their corn. Those who planted earlier last year succeeded best, and suffered least from the rot.

Corn ought to be planted as early as the middle of May, to insure it against frosts, that often come here in September, and generally by the middle of that month. Yet we sometimes obtain good crops when we plant as late as the 20th of May. Small corn, of the Canada kinds, ripens when planted as late as June.

How shall we apply the manure? Shall we take a plow and furrow out the land both ways, and put a shovel-full into each hill, where the worms will gather for warmth, and eat the corn for dinner? Shall we contrive to let the corn have all the manure in the first part of the season; or place it where it will mingle with the soil and induce the roots to extend over the whole ground?

Farmers practice variously. Some allowance is to be made for a cold and clayey soil; for there the corn is prone to lie and be late unless some stimulant is applied to the hills. But warm sandy soils have not the same need in the early part of summer, and great numbers of farmers on such lands are in the practice of spreading all the manures broad-cast, and mixing it with the soil. This number is fast increasing. They generally succeed much better in this way, and with much less labor. And all will agree that the land is put in better condition for the succeeding crop than when the manure is all put in the hills.



*Should seed corn be steeped?* Large stories are told of the advantages of steeping. It has been seriously asserted that the seed may be so impregnated before planting as to save all trouble of putting manure on the ground. Liquor from Guano has been recommended—saltpetre pickle also. But it is a dangerous practice to swell seed corn before it is planted. We sometimes do it to supply vacant hills, after the ground has become warm; but generally we find it safest and best to drop dry seed and let it swell gradually in the soil,—*Ploughman*.

### HOW TO ENLARGE VEGETABLES.

A vast increase of food may be obtained by managing judiciously and systematically, carrying out for a time the principle of increase. Take, for instance, a pea. Plant it in a very rich ground. Allow it to bear the first year, say half a dozen pods only; remove all others. Save the largest single pea of these—sow it the next year, and retain of the produce three pods only: sow the largest one the following year and retain one pod. Again select the largest, and the next year the sort will by this time have trebled its size and weight. Ever afterwards sow the largest seed. By these means you will get peas (or any thing else) of a bulk of which we at present have no conception.

### WHAT CONSTITUTES GOOD FARMING?

About 2000 years ago, when the old Roman Columella was asked what constituted good farming, he answered, "first good plowing." On again being asked what came next, he replied, "good plowing;" thus strongly impressing the occasion for good tillage over every other consideration.

Downing's Horticulturist states, that in the county of Newcastle, Delaware, there are 2,500 acres devoted to peach orchards, the annual product of which is nearly or about 200,000 dollars.

## Secular Department.

### ARRIVAL OF THE CALEDONIA.

#### SEVEN DAYS LATER.

The Caledonia arrived at Boston, on Saturday evening, bringing seven days later news, which though characterized by no events of startling importance, is of considerable interest.

In England, no occurrences of importance have taken place. From Ireland, we have continued accounts of destitution, misery and starvation. In France, all is quiet, the elections having resulted in the complete triumph of Lamartine. In Italy, the cause of Lombard and Venetian Liberty and independence appears to have met with severe and continued reverses. In the northernmost portion, Friuli, (the Italian Tyrol) had been compelled to submit itself again to the Emperor's forces, and the Austrians had been gaining on the Italians almost every where. The auxiliary forces, however, which had been raised in Naples, in Rome, and the States of the Pope, and in Tuscany, were rapidly advancing, and it was hoped, would enable the patriots to roll back the tide of Austrian aggression. In Hungary, the popular persecution of the Jews continued. Galacia was still the scene of violent commotions, in which Cracow, Posen, and all the other regions formerly torn from unfortunate Poland by Austria and Prussia, were also involved. A long slumbering hostility between the Teutonic and Slavonic races, intermingled in these provinces by the foolish policy of their masters, seemed to be a chief element in these disturbances. In Bohemia the same cause was active.

THE EMPEROR OF RUSSIA is evidently operating through his antipathy and jealousy of the two races, and is sagaciously availing himself of it to rear a bulwark of Slavonic nations between his empire and the Germanic States. It is probable that he will attempt the re-construction of the old kingdom of Poland, under his protection as the great sovereign of the Slavonic race—re-annexing to it the provinces sundered

from it at the two "Partitions," and appropriated by Austria and Prussia. This is the most important plan in political geography which has been developed since the time of Napoleon.

Several of the smaller states of Western Germany are still disturbed by riotous insurrections.

Spain and Portugal are perfectly quiet.

Mehemet Ali, is at the point of death, with no hopes of recovery.

### CLAIRVOYANT CREDULITY.

A correspondent of the *Boston Chronotype*, writing from this city, under date of the 15th inst., says:—

"I have just got wind of an amusing illustration of human credulity and its punishment, in connection too, with a person of some note: As the matter is too good to be kept secret, I make haste to lay it before the readers of the *Chronotype*."

It seems that either Mr. A. J. Davis, the well known clairvoyant, or some of his friends, became possessed of the idea that his peculiar gifts might be turned to more profitable account than they had been up to the period of our history which bears date within the last six months. If he could pierce the recesses of Nature and see through all the hiding places of a disease, why should not the turns and corners and secret springs of trade and finance also unfold themselves to his masterly vision? In a word, why should they not make a rapid fortune by speculation with such incomparable assistance as the power of second sight to make known every thing concerning future markets and the prices of the months unborn?

"Accordingly, some of Mr. Davis's friends formed a company for the purpose of operating in bread-stuffs. One gentleman put into this partnership thirty thousand dollars in clean cash; the rest furnished something, all was arranged, and the business commenced. Precisely how long lived was this new mercantile institution I am not informed. I only know that though it came into existence vigorous, well provided with the means of living, and with the most confident hopes of its parents, it died long before realizing the age of Methuselah and without being of half the use to its progenitors that we have good reason to believe that venerable patriarch was. In short, the directions of Mr. Davis proved to be fallacious in the matter of markets; the promised rise in the price of bread-stuffs did not take place; the prophet was for once mistaken, and the confederates made a loss of a hundred thousand dollars! The gentleman who furnished the thirty thousand dollars in clean cash, never again fingered a cent of it, clean or dirty. So much for the advantages of clairvoyance to speculators in bread-stuffs."

### TESTIMONIAL TO WASHINGTON.

Lamartine, in his address to the Italians, makes the following eulogium on the name and character of the illustrious father of his country, Washington:—

Amongst the glorious names which you have mentioned there is one alone which I reproach you with having called to mind in consequence of the signification which is commonly attached to the name of Marchiaval. Efface henceforth that name from your titles of glory, and substitute for it the pure name of Washington; that is the one which should now be proclaimed; that is the name of modern liberty. It is no longer the name of a politician or of a conqueror that is required; it is that of a man the most disinterested, the most devoted to the people. This is the man required by liberty. The want of the age is a European Washington; that of the people, peace and liberty.

MISERY IN IRELAND.—In a lawsuit which took place in the county of Cork, it was established on proof that during the year 1846, no less than three hundred tenants on one estate died of hunger and cold, and were buried in one common ditch.

Yankee Machinery in Mexico.—According to the *Courier*, Otis Peetee, Esq. of Newton Upper Falls, some ten years ago made a set of cotton manufacturing machinery for a party of Yankees in Mexico, by which they have cleared \$875,017 12. The cost of the machinery is not mentioned, but we think these Yankees must have made a much more profitable investment than Uncle Sam has with the money he has put into the Mexican war.



*Cure for Hydrophobia.*—We have been requested to publish the following, said to be a preventive of hydrophobia, as discovered by a French Physician, M. Cossar :

"Take two tablespoonfuls of fresh chloride of lime, in powder—mix it in a half a pint of water, and with this wash keep the wound constantly bathed, and frequently renewed. The chloride of gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attacks the artillery of medical science has been so long directed in vain. It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite. The following are the results of this treatment : From 1810 to 1824, the number of persons admitted into Bresian Hospital was 184 ; of whom only two died—from 1783 to 1824, the number into the Hospital of Zurich, 223 persons were bitten by different animals, (182 by dogs) of whom only four died."

An attempt was recently made in Mexico by a party of Americans, to ascend the great volcano Popocateptl. After reaching the limits of vegetation, the party was overtaken by a tremendous snow storm, accompanied by hail, thunder and lightning. They however persevered, until within a thousand feet of the summit, when they were compelled to give up, having suffered severely from the rarification of the air, and the intense cold. Some of the party were temporarily blinded, and had to be carried down the mountain. In the time of Cortez, a party of his soldiers succeeded in reaching the summit.

*Horrible.*—The whaling ship, James Maury, at New Bedford, from Honolulu, Dec. 25, brings an account of one of the most horrible occurrences in the annals of nautical suffering. The whale ship Frances Henriette, Captain Poole, of Honolulu, fell in with at sea, last May, lat. 42 N., lon. 150 E., a Japanese junk, 200 tons, dismasted, rudder gone, and otherwise injured in atyphoon seven months previous. The original number of the crew was seventeen, but when Capt. Poole discovered them they were reduced to four, and in a famishing condition. The crew had drawn lots for some time past as to who should be killed and eaten ; the one upon whom the lot fell, if able, fighting for his life, and in some instances succeeding in killing one of the others, in which case the murdered man was first eaten. The survivors were shockingly mangled with dirk and knife wounds, as if their lives had been often attempted by their companions. Capt. Poole kept them on board his ship for thirty days, and then put them on board some fishing boats, close in shore, about lat. 40 N. They were exceedingly grateful, and manifested much emotion on leaving the whaler.—*Boston Transcript.*

*Folly.*—The Worcester Telegraph mentions a case on trial before the Supreme Court sitting in Worcester, in which the piece of land in dispute is estimated to be worth \$5—the costs in the suit will amount to \$1000.

*The Oldest Paper.*—The Newport Mercury commenced its 87th volume with the new year. It was started by James the oldest brother of Benjamin Franklin.

*Mortality in the Army.*—The accounts of the mortality of our army in Mexico, are frightful. It is stated upon the authority of General Twiggs, that the deaths amount to a regiment a month, and this is only the opening of the vomito season or rather of the time when its ravages begin to be serious.

#### RELIGIOUS NOTICES.

Br. M. Rayner will preach in Blauveltville the 4th Sunday in this month, and at Piermont, in the evening.

Br. S. J. Hillyer, will preach at Dover Plains, N. Y., on Sunday the 28th instant.

Br. S. M. Smith will preach in Southold on Sunday 28th inst.

Br. T. Elliott will preach in Newtown, next Sunday, in the morning, and at Stepney, at 5 1-2 o'clock. P. M.

#### PENNSYLVANIA STATE CONVENTION.

The above Convention will meet at Easton, Wednesday and Thursday, June 7th and 8th. All Delegates appointed by the respective Associations in the State are requested to be present ; and friends generally are cordially invited to come together and partake of the enjoyments of the occasion.

#### QUINNEBAUG ASSOCIATION.

The Quinnebaug Association of Universalists will hold its annual meeting in WILLIMANTIC, Conn., on the *Third Wednesday in June*, (21st day,) 1848.

It is important that there should be a full Delegation—prepared with answers to the following questions, viz :

1. What number of members compose your Society ?
2. What is the usual average of your congregation for Public Worship ?
3. What number of communicants has your Church ?
4. What number of Teachers, Officers and Scholars has your Sabbath School ?
5. What number of volumes compose your Sabbath School Library ?

T. J. GREENWOOD, *Standing Clerk.*

#### NOTICE.

The Hartford Association of Universalists will hold its annual Session at North Granby, on Wednesday the 7th day of June, 1848. The Council will meet in the Church at 9 o'clock, A. M. The occasional sermon by Br. J. J. Twiss, will be delivered in the forenoon, and in the afternoon Br. A. L. Loveland will be ordained and installed as Pastor of the Universalist Society in that place. A Church will also be recognized at the close of the Ordaining services. Each society is entitled to send two delegates, and it is hoped there will be a full representation.

At the last session of the Association, the following Resolution was passed :

"Resolved, That for the purpose of perfecting the statistics of Universalism, in this Association, the Clerk or Pastor of each Society, is earnestly requested to furnish a detailed statement of the condition of the cause in the town where the same is situated, to the Standing Clerk, who shall present a general report of all such information to this Council, at its next session. Also, that any ministering or lay brother, who may, at any time, possess any information respecting Universalism, in places where there are no organized societies, is earnestly requested to communicate the same to the Standing Clerk, that he may embody it in his Report."

Per Order,

W. A. STICKNEY, *Standing Clerk.*

☞ The Trumpet will please copy.

#### MARRIED.

In this city, on Wednesday, 17th inst., by Rev. E. H. Chapin, Mr. WM. V. TOULON, to Miss ELIZA LAUSON.

In this city, on Tuesday evening, the 16th inst., by Rev. R. Ambler, Mr. OLIVER W. ALWOOD, and Miss FRANCES DAVIS.

In Williamsburgh, L. I., on the 21st inst. by Rev. H. Lyon, Mr. ALEXANDER HAXTON and Miss HANNAH KEMP.

#### DIED.

In this city, on Wednesday, the 17th inst., of consumption, Mr. ALBERT E. BUSHNELL, in the 29th year of his age.

Br. Bushnell was, for some time, connected with the Universalist Society, now worshipping in Murray-street. For honesty of purpose, and purity of motive, he had few equals for one of his age. He loved his religion and endeavored to obey its precepts—he loved his fellow men and strove to do them good—he loved his country and obeyed its laws, and he died triumphing in that faith which overcometh the world.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Br. E. H. Chapin officiated in the funeral ceremonies with good effect, his remarks will be remembered by many with gratitude.

In New Orleans, on the morning of the 5th inst., of consumption, EDWARD H. PURCELL, late member of S. P. Stickney's Circus, aged 22 years.—N. Y. *Picayune.*